

PULL-OUT Part OF YOUR INSIDE: INSIDE

LOOK AND LEARN!

VOL. 31 NO.8
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SEMESTER BREAK
ISSUE





The inevitable happened – some people said it wasn't fair; we should have a men's issue of Woroni. This point should have been discussed in the last issue. Why don't we have a men's issue?

To start with, all societies today are patriarchies, that is to say, they are power systems devised and largely run by men. Value systems still abound in which men have the upper-hand. Everyone has come across this: 'man and wife', veils in Moslem countries, woman brings up the kids, wife depends on husband's earnings, father GIVES the bride away, managerial positions are mostly held by men and this could go on forever.

Because of the organisation of society and the values of society, one is justified in saying that women are oppressed, women are not given encouragement to rise up in the world or to become complete individuals in their own right. Therefore, women have to do things exclusively FOR and BY women to achieve anything. By having a women's issue, Women on Campus were encouraged amongst themselves to do something together, to share their thoughts and information

(Additional credits to Jo Collings
Kate Fletcher, Alex Anderson,

with others, to share some of their own interests and talents. (If you haven't noticed already, most articles in Woroni are written by men.)

Some may argue that men are oppressed because they, too are conditioned strongly into roles according to society's values. Men too, should be encouraged to do what they feel best without being pressured into 'normality' but this isn't really the issue. In terms of society, men are not oppressed, men are not looked upon as mindless drudges or sex objects, men have more opportunities in societies such as ours.

For women to have the same rights, privileges and opportunities as men, there must be great changes in values and morals. As it can be seen now, as women are achieving their goal, less pressure is being placed on men to fill the conventional role. To run the argument around to a full circle, one could say that by having a women's issue we are, in a way, having a men's issue.

It takes a while to understand, but think about it carefully. To change the present situation we don't have to swing to a complete matriarchy (although some think that way) but women do have to get their conventional role changed in order that they (and men) can live in society as PEOPLE.

So there ends the argument for not having a men's issue. (Comments (no threats please) are most welcome.

and Gabbe Foster
who made a quarter
century despite the
bottle of gin.) (hic,
Eds.)



SOON YOU WILL ALL BE
WEAK AND HOMOSEXUALISTIC!
AND YOU WILL LAUGH! YOU ENJOY
MAKING PEOPLE SUFFER!
HA-HA! YOU ARE HORRIBLE!



letters

Dear Eds,

Give us the truth about religion!
Your Easter Vigil issue was simply tawdry. Take, for instance, Huxley's century-old article on the Resurrection. He wastes his breath talking about disagreements in the Gospel accounts of the Resurrection appearances. He forgets that the Gospels are primarily theological, not biographical. The Gospel writers weren't interested in questions like: how many women were at the empty tomb? when and where did Jesus appear to the apostles? By the time the writers set pen to paper, the Resurrection had been so talked about that numerous traditions, which conflicted on minor points, had sprung up. The writers, each of them describing Jesus from a different angle, took those accounts which served best to illustrate what they wanted to say about Jesus. As they took different accounts, the Gospels conflict on certain details. BUT it is significant that all four Gospels (and St Paul) agree on the crux of the matter: Jesus, the Son of God, lived, died, was buried in a tomb, rose from the dead on the third day and appeared to his apostles. This is NOT legend – the apostles themselves, in preaching this message, were prepared to endure fatigue, ridicule, persecution and death for the sake of this message. When the Church says the Gospels are inspired, she does NOT mean that each word is literally true. She means that everything in the Gospels points (literally or symbolically) to the truth that Jesus Christ, Son of God, is our risen Saviour – and this truth IS literal; and Christians have always believed it to be literal. All "inconsistencies" in the Gospels do not alter this message. Huxley would have us believe that the apostles didn't see Jesus, but hallucinated. He says only Matthew's Gospel states that at first the apostles were sceptical when the women told them of the Resurrection. In fact, all four Gospels record this scepticism [Matthew 28:17 Mark 16:14, Luke 24:41, John 20:25]: Sceptics, as we know, don't hallucinate. The apostles saw Jesus. Huxley is ready to admit that St. Paul, prior to

his conversion to Christianity, was anti-Christian. But later on, Huxley accuses St Paul of having "preconceived ideas" which led to his conversion! Huxley thinks St Paul should have "re-examined the facts". In fact, after a stay in Arabi, St Paul did go up to Jerusalem and spend a fortnight with St Peter! (Galatians 1:18). Besides, does Huxley think St Paul could travel backwards in time to the occasion of his encounter near Damascus?

Then, the article on Bakunin said St Paul refused to recognise women's equality. Although St Paul, like all men of his time, upheld male domination, he also (unlike the pagans) stressed respect for women. He said that in marriage, each partner owns the other's body. He said that "in Christ's fellowship woman is as essential to man as man is to woman" (1 Corinthians 11:11). Even William E. Lecky a rationalist, said that Christianity improved the status of women. St Paul finally asserted that "there are no more distinctions between Jew and Greek, slave and free, male and female, but you are all one in Christ Jesus" (Galatians 3:28). The article on Bakunin said, "Man is intelligent, just, free; hence God does not exist". Why, then do intelligent, just and free men like Newton, Pascal, Pasteur, Marconi, Einstein, Heisenberg, Planck, Werner von Braun and Julius Sumner Miller believe in God?

The article on John Frum asserted sarcastically that Jesus never defecated. Well, Jesus DID defecate. As a man, He was like us in all things except sin, Christians say.

The article on "Dealing in Religion" said religious people often "lose their ability to think rationally". Is St Thomas Aquinas irrational?

The Atheist Society said evil disproves God's existence. Why, then, did an evil man like Augustine, who had an illegitimate child and was a drunkard become a Christian, a bishop, a saint? The Atheist Society talked about religious hypocrites without proving that they were as common as supposed. Anyway, atheists can be hypocrites themselves!

In the most recent issue of 'Woroni' there was the usual accusat-

ion that Christianity and colonialism go together. Why, then, in 1462, did Pope Pius II call slavery "a great crime"? Why, in 1537, did Pope Paul III forbid the enslavement of Red Indians? Nearer to home, what about Daisy Bates and the "Bishop with 150 wives"? What have the atheists done for the Aborigines? Nothing, except sit on their lazy bottoms and write about uranium.

Finally, there was another "faded relic" – Renan's article on Jesus. Suffice it to say that Renan failed to grasp Christian teaching about Jesus: Jesus was true man and true God. As true man, Jesus was less than the Father (John 14:28) and even ignorant of something (Mark 13:32). As true God, Jesus was equal to the Father (Philippians 2:6) and all-powerful. While on earth, Jesus, who wanted to be like us humanly in all things but sin, allowed His human nature to be cut off from some things He knew as God. Thus Jesus "grew in wisdom" (Luke 2:52).

But the most annoying thing of all was the picture of a man ejaculating. Foul language is bad enough – it's popular with little boys who want to sound tough. But pornography is the absolute limit, and if 'Woroni' doesn't become less offensive, then I shall take direct action to ensure that 'Woroni' is cleansed thoroughly. Don't say you weren't warned!

Vincent Torley.

Pornography may indeed be the absolute limit. If however God is absolute, is he then obscene? Thank you for your warning – we have already taken out insurance against Divine Intervention with the Radio Church of God-Garner Ted Armstrong, you know, had a policy with them...

Eds.

Dear Eds,

The late Sir Robert Menzies once said:
"We have learned that the right

answer is to set the individual free, to aim at equality of opportunity, to protect the individual against oppression, to create a society in which rights and duties are recognised and made effective."

Unfortunately such a situation does not exist under the current leadership of the Students' Association. Liberals are singled out in S.A. meetings, they are not always given speaking rights and even if they are, the President allows interjections and ravings from the floor, which are neither constructive or rational.

The last meeting of the Students' Association saw one of our number abused by President Bartos and his pseudo left wing cronies, because of a motion concerning an individual's right of freedom of speech. It is unfortunate that Bartos has to lower his wit to these levels, the only reason he does this is to stop people laughing at his efforts to conduct a meeting.

It is high time that the Students' Association leadership realised the Liberal Society will only contribute to their meetings, when they begin to conduct the meetings both democratically and without political bias.

J.J. Gunn
ANULS President.

Editors:

Charles Livingstone
Beth Pattinson
Tony Lambert
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for
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This issue was put together by
Dave Miller
Tim Harris
Chris Keats
Peta does our typing.

thanks to Julia Church and Chris Wallace
for the photographs

LETTERS cont

Dear Editors,

Congratulations on your last edition (June 11). The lower half of the back page was particularly interesting, being a very fine example of student democracy at work. Unfortunately, there were three rather large typographical errors (or were they ink blotches?) on our side of the page (right hand side), but I feel confident that your proof reader will improve with practice.

It may interest your readers to know that owing to our limited resources, only 450 copies of the pamphlet were produced. Thanks to your efforts, the many thousands of readers of Woroni each have their own copy of our pamphlet, albeit a little more difficult to read than the original.

You have saved us a great deal of effort, keep up the good work!

Yours in Secession
M. Norbury
President,
A.N.U. Secession Society.

Thank you for the nice words. The back page was interesting wasn't it. The reason the two leaflets were included was to show the people the truth because your leaflets did not contain the exact truth. That's what we are here for. You can print anything you like but if it isn't fact we'll let people know — that goes for any group.

You will do your cause harm by mouthing off the way you have been, so keep up the good work.

Eds.

A letter in a secret ASIO-proof code, to all our terrorist subscribers.

Dear Terrorist Subscribers,

Na gardle flee nipp off! Walla wurrum prurve like etti non fulera bit. Rum bumble prepushnitty do offal crut. Spik ill luddle noo imteeoottle fit dishy. Testo me jick higgly dist, zoo voblo wet bed. May you and your inal rust in piss. Abercrinty scrag fiddich blierr wer? dle, momo vellow ta het dermomi it primus stove. tattidue fast fat 1976-1979. Blevene no tea pot, pittly carcar cronk no bombs and guns. 1979 dead bat hat, grundle findity ex-pretham moon over the Caspian Sea. Snail off the potty grindle fell cundy grundle killit cod. Smell tootle lee bendover hill — (as was wash flu inbed), fergle tibbit hole god is a rancid mouse. Flatulent in mogadon juty bog oggle vargus, coo in the north fog gofy tron eh? Fill in the pasty lead legs and hairs in arm sweat rumble — to the north wind o the ode does jingle. Heroin, pangolin, don fallin, fallout.

Yours sincerely,
Egg colly-lodgings,
Ealt-Filly Fluff-Over.

Dear Editors,

I would like to add my support and agreement to the article in your last issue. It seems to me that language is a means of maintaining prejudice generally, to do with both racial and sexual discrimination.

The approach seems to be that if one cannot understand any matter, or the views held by other people — then the natural reaction in order to overcome this lack of understanding is to generalise about

that person's views or attitudes. By doing this one mentally draws a line between 'them' and 'us'. 'They' have undesired characterisations, and 'we' are all a good lot.

In this way anyone with differing political views can be classed as 'communist agitators' 'fascists' or 'trendies'. Differing social attitudes result in labels such as 'male chauvinists' or 'feminists' (used derogatively). This extends to racial areas more obviously, 'the yellow peril', 'whites' etc.

The point is that people find it difficult to cope with the complexity and variety of alternative views, nor are they prepared to attempt to understand the reasons for another person's attitudes, even though those attitudes may seem perfectly valid to every person holding them. Rather than try to understand another group's point of view it is easier to treat them as opponents, in that way one can feel justified in disliking them.

At any one time it seems large groups in society may fear another group, for a variety of reasons, for example Jews in Germany in the 1930s, women in many Moslem countries and unfortunately women in most societies, though to a lesser extent.

I would agree that this letter hardly covers the subject matter conclusively but time... and space

Roger Tallboys.

The Editors,

Dear people, for that is what I assume you to be,

I regard the name of Woroni to be apt. It is apparently borrowed from an Aboriginal world for 'message stick'. If this could suggest that Woroni had some clout, or that any comments in it were at all pointed, then surely all the better.

I also feel that some, nay all, alternatives, if indeed an alternative is wanted, for it is not needed, would lack the completeness and definitiveness of this single world. The idea of a student newspaper called the ANU STAR or the ANU NONTELEGRAPH is not quite enough to make me ill; I have a strong constitution.

If, however, the present editors have no regard for the Aboriginal cultures and merely wish to change the name for the satisfaction of their own egos and possibly ultimately capitalistic reasons and intentions, then they are a sorry lot and should be deposed immediately.

Yours faithfully,
Richard Horobin

Dear Richard,

Very reliable sources have told us that the name 'WORONI' was in fact made up by a group of drunken students, one night in the bar, over twenty years ago. The story that WORONI is an Aboriginal word for message stick is also a complete fabrication, there is no such Aboriginal word. If you want proof you may ask the current Minister for Post and Telecommunications, Mr Tony Staley, who apparently was one of the original perpetrators of the myth.

As far as our egos go; we are asking the students of A.N.U. to decide. We are not doing it all by ourselves. Name suggestions will be published in Woroni and students will be asked to vote on the matter. Secondly, the response shows that changing the name is not a bad idea.

By the way, where in the hell did you get 'capitalistic intentions' from?

Eds.



The Eds,

An Exercise in Futility by J.J. Gunn

On Thursday the 14th of June I had the pleasure in attending yet another pathetic meeting organised by the last remnants of the "Flower power era". The meeting was supposed to be discussing 1) the "threatened" cut backs in TEAS 2) the re-introduction of tertiary fees and 3) the cut backs in education spending by the Federal Government.

Unfortunately the meeting decided to organise a street march. When will these people realise that the holding of such marches is nothing but an exercise in futility. Not only do they alienate the general public, they also discourage the Federal Government to take a serious look at the grievances of the students. When will these minority groups realise that we have a democratic system, which allows any interest group to approach the Minister concerned and state their area of concern. It is far more practical to work through the system than it is to try and work around it. Other groups (including Trade Unions) have tried to get around the democratic framework of our Government and have failed. The system is there to be used and not abused, the Students' Association will be abusing it if they go ahead with their rally.

There are many, far more effective alternatives open to the concerned group:

- i) a petition to the House of representatives,
- ii) approaching each and every local member of Parliament of each of the students concerned,
- iii) seeking an audience with Senator Carrick or even the Prime Minister. I can assure

you that they will be willing to talk to a group of well organised, rational and sensible group of students representing the S.A. There is also the press. Two reporters at the Canberra Times are more than receptive to student opinion and will certainly print your views.

Just remember people treat street marchers as ratbags and radicals, you will achieve nothing from them as A.U.S. has proved!

P.S. The days of the great flower power rallies are dead — so why is the A.N.U. so far behind.

J.J. Gunn
President of
A.N.U. Liberal Society.

If John Gunn were ever a student of history (or indeed ever took a look at the world in chaos) he would realise that the greatest acts of mass street action occurred well before the 'hippie' generation was even a pubescent possibility. They still happen — in societies devoid of 'flower power' crap and all other such intellectual wank type notions with which Mr Gunn associates them.

Eds.

Dear Editors,

I find it hard to express my total amazement at the highly dubious nature of the letters in your magazine. As a practicing basketball court and part-time ravioli repairer, I, of all people, should know about these things, and I am forced to the conclusion that the greater proportion of the said epistles are total fabrications. They are obviously the products of diseased minds and should be stamped out. Let's get out there and show all those vacuous little parasites that are sucking the life-blood of a once-proud nation what REAL correspondence is all about.

Yours in traction,
Rev. Arnold Squettage,
D.F.C.

Dear Editors

As an observer at the Students' Association meeting last Wednesday evening (13th June) I was a little disturbed at an amendment motion forwarded by the President of the A.N.U. Labor Club. The amendment was with respect to the AUS Resolutions. The two resolutions considered were:

"Should the Australian Union of Students: A) Be composed of individual members? or

B) Be a federation of local campus organisations." After spokespersons spoke for and against these proposals the Labor Club President "in her wisdom" (or is it conspiracy?) proposed an amendment which essentially meant that those students which belong to campuses which have seceded from AUS should be allowed to individually join AUS, whereas those on campuses which have not seceded (or more appropriately haven't been given an opportunity to express their choice of whetherto secede or not via a referendum) were not to be given this choice. I can't, for the life of me, see why such an asymmetry should be proposed (the reason for the term conspiracy). Does the president feel that the majority decision, of those campuses who have seceded should be disregarded and be allowed voluntary membership whilst those who have not been given the opportunity to make a majority decision be still compelled to belong to AUS. Why the contradiction? Why the disregard for a democratic majority?

Is it the policy of the ANU Labor Club or a personal view of its president? Whatever, it stinks and reflects total disregard for democracy.

Rod Jones

Dear Rod,

Please don't insinuate conspiracy — it's so hackneyed. When one side loses they always stand up and scream conspiracy — it is ill founded and totally childish.

Your argument against individual membership to AUS on campuses that have seceded conflicts very well with your argument against decisions made at S.A. meetings. Our decisions are made democratically at S.A. meetings — votes are taken from members who are present at meetings, so stop getting bad doses of sour grapes just because you don't get your own way all the time.

Eds.

Gnomes

Sexism, racism, class, nuclear state oppression - all are the same, all have as their roots oppression by people who desire ultimate power, the control of energy.

A nuclear society will only increase the sexism which women suffer. Because women were deemed useful only for reproduction and child-rearing in the eyes of a male-dominated society, women's intellect, our work, our endurance, our capability, our creativity, etc. have all been valued ONLY in terms of our ability to be good mothers. If we valued men, and gave them public credibility only in terms of their ability to be good fathers we would have an enormous number of men removed from public positions, because they would no longer have social credibility, e.g. Malcolm Fraser would be the only male politician left in the 1978 Parliament - because he was "Father of the Year" at the time! Obviously there would be a reaction to this, and rightly so.

Obviously, also, there has been, is, and will continue to be, a reaction to the narrow definition of a viable woman's role in our society.

Oppression is caused by a desire to control other groups and this is dominant in our society which has been created and ruled by men. It may be a male characteristic and is certainly an integral part of male conditioning. It is men who fight to gain powers who have created this patriarchal society, with its sexism, racism, class, and who are creating nuclear power. Under this system, men fight everyone else, and even themselves for such a goal.

Men are fighting, not for self-determination, but for energy control. Part of retaining energy power has been the control of women, of races, of labour; the oppression of people who do not fit into the status quo, the conditioning of children to fit into a pre-ordained society.

Men, especially those who

claim to be fighting for a better world, must be prepared to be active to eliminate oppression, to share power. If they do not do this, they will be seen to be battling for their own power, battling to be in control, and not battling to remove the structure which allows oppression to exist.

The civil liberties perspective on nuclear power illustrates this. Men argue that civil liberties will be destroyed in a nuclear society. Women agree. We point out that we already live in and are oppressed in a nuclear society and demand that the civil liberties men take for granted should be given to all people! NOW.

Here are a few examples:

(1) **The Right to Speak.** Women are socialized into an inarticulate role, to be passive. "Good women, like children, should be seen but not heard."

(2) **The Right to be Listened To.** Women are trivialised, told we are being silly, emotional, neurotic, oversensitive, etc., are chatterboxes, irrat-

ional, etc.
(3) **The Right to Determine our own Future**
Women have limited job opportunities, we are trained in limited directions, trained to have no self confidence to tackle an aggressive world, trained to accept, rather than to initiate . . . we are pressured to rely on a man to have any social recognition ("Peter's wife and Jody's mum").

(4) **The Right to be Born into a Healthy Environment.**
We don't have control over our bodies, contraception is inadequate and dangerous, abortion often impossible; we are raped, then victimized in the courts.

Fraser has just called out the army for security to safeguard the right to safely walk the streets! He is protecting politicians. When has it ever been safe for women to walk the streets, to stay at home without being attacked by a stranger, or a husband?

POWER
over
PEOPLE?

POWER
over
POWER

The list could extend endlessly but it is clear that women are oppressed and a nuclear society will only increase this oppression.

(1) Women fighting for self-determination demand a radical change in society. Such a change could never be tolerated in a nuclear state which must remain stable to be safe. Any demands for self-determination must, and would be, rendered ineffective.

(2) If Australian uranium exports proceeded, trade with other countries would result in the influx of manufactured goods (eg. from Taiwan, South Korea, Japan, the Philippines - all of which want Australian uranium), our own manufacturing industries would suffer and result in the unemployment of many women, especially migrant women.

(3) If uranium mining expanded, Aboriginal women would suffer wholesale cultural destruction, particularly from alcohol, rape, syphilis and bearing half-caste children who are

not recognized by tribal culture. Aboriginal women have already tried to avoid this by the outstation movement.

(4) All women have reason to fear nuclear health hazards. Radiation causes cancer, leukemia, sterility, hormonal displacement, mutations.

(5) Third world women will have nuclear technology imposed upon them. It is completely inappropriate to their demands. They cannot afford electricity but will have any attempts at emancipation from the economic and social grind under which they suffer made futile. The industrialisation resulting from nuclear power will cause displacement, forced urbanization, and loss of the cultural support groups which make their rural existence possible.

Through collectives, women explore the avenues which lead away from oppressive/power-hungry/dominating forms of behaviour. We have had notable success in our fight for

self-determination, not just for women, but for all oppressed groups.

Men in alternative movements, such as environmental, anti-nuclear movements, must be willing to examine and stop forms of oppression which prevent individuals and groups from active participation (eg. types of committee structure, chairing procedure, liaison channels, rhetoric, sexist behaviour, which can exclude those who don't know the rules or are not used to public behaviour).

They must be prepared to consider feminist guidelines. If they agree that politicization (not just radicalisation) of all people is important and necessary for an effective movement, they must take the next step of encouraging people to initiate activity, to make their own decisions, to be autonomous.

This is very important, because we cannot successfully fight the nuclear society by setting up, as an alternative, nuclear-organized movements!! In our struggle for a non-nuclear

future it is necessary to examine in great detail alternative forms of energy. We must work towards a future where reliance on external forms of energy is discouraged. To stop the oppression created by the desire to control energy we must utilize energy forms which allow/develop self-reliance.

This is the direction we must take if we are to unite against the oppression of those who seek to control power and people - unite in a way that allows and encourages equal participation by all in the fight to end the present nuclear society and to prevent the emergence of a nuclear state.

Roslyn Livingston

See A. Doble's paper on Civil Liberties for a critique of the Atomic Energy Act and Approved Defence Projects Protection Act.

This is a shortened version of an article printed in *Chain Reaction* vol 3 no 2 1978. Magazine of the Friends of the Earth. Available from The Environment Centre, Kingsley Street, Toowoomba.

"My favorite airplane!"



Many airlines fly the DC-9 and their crew members say there's no other jetliner like it. Many other airlines fly the DC-10 and those flight crews know it's the greatest. Maybe you have your favorite, too: The DC-9 because it holds the highest on-time departure rate (over 99%) of any twinjet in the world — which means you can depend on it to leave on schedule. Or the DC-10 wide-cabin because of its quiet comfort, roomy elegance, and similarly remarkable on-time departure rate (over 97%).

At any rate, passengers like to fly the DC jetliners that so many airlines fly. The quality and performance we've built into more than 3,000 commercial airliners have made them favorites for more than 40 years. With airline presidents or pilots. With experienced air travelers or first-time fliers. So, ask your airline or travel agent to put you aboard a DC-9 or DC-10 the next time you fly.

MCDONNELL DOUGLAS
DC jetliners:
Choice of 64 world airlines.

WANTED: ARTY-CRAFTIES

The Arts Centre has recently had several approaches by students who want to work in craft: spinning, weaving, silk-screening, macrame, leatherwork, enameling, etc. Any other students who want to work in these craft areas should contact Ken Pasley or Ann Jeremy at the Arts Centre.

At present the Arts Centre has no tutor for these crafts, but will try to find one (or several) if student demand warrants it. Classes can be arranged to start at the beginning of second semester if enough students contact the Arts Centre. The Centre has some equipment for practising all the above crafts.

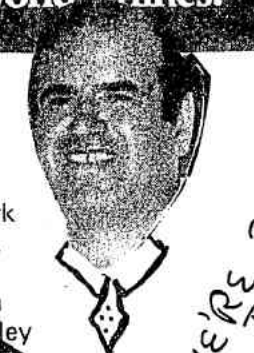
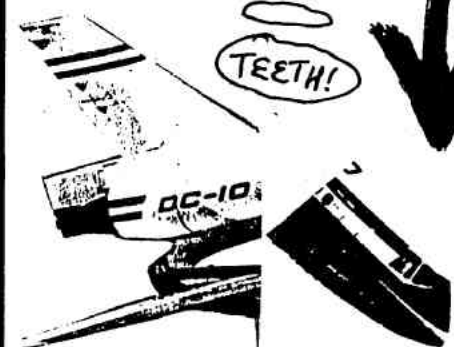
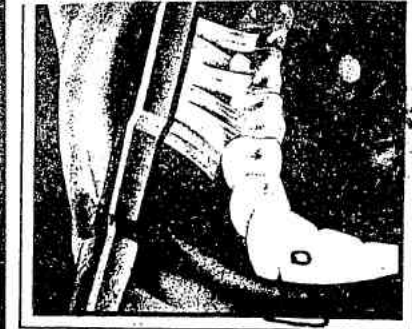
FILM NIGHT

Films of Nepal — the land and people, National Parks, wildlife, Mountaineering in the Himalayas Being organized and held by "A2A2" — Australians to Annapurna III' - a mtn of 24,585' to be climbed by an all Australian team (includes three Canberra members!)

FILM NIGHT — Thursday, July 19th 7.30pm

AT: Ainslie Primary School Hall
Donaldson St. Braddon

COST: \$3 (half price for students and jobless actions)



WE'RE PART OF THE KIND OF TECHNOLOGY THAT HAS MADE AIR TRAVEL WHAT IT IS TODAY... WHEN WE LAND ON YOUR HEAD YOU TOO WILL NEED A LARGE BUCKET OF...
HI, THERE, IN THE TAIL HULL, I'M THE NOSE-CONE



I'D RATHER FLY TEETH
ME, MY ENGINES DON'T FALL OFF... I USE 'COW' CLUE, WHICH WE'VE JUST RUN OUT OF, GOD... WHERE ARE MY MANDRAX... ?

Notice is hereby given of a

MEETING of the

A.N.U. STUDENTS' ASSOCIATION on Wednesday 25th July at 8pm. in the Union Meetings Rm.

IF YOU FLY DC 10's ... COME IN DRAG & THEN JOHN GUNN



MIND MANGLER



Tommy Leonetti

'My battle with cancer'

"YOU CAN LIVE... you can live..." Tommy Leonetti sang each night... "you're at the crossroads of your life..."

Some in the audiences who applauded him wildly — there were standing ovations and repeated encores — knew that the handsome, dark-haired singer, composer and actor had won a bout with cancer about five years ago.

But seeing him — ^{teeth} ~~was~~ ^{teeth} ~~was~~ and healthy-looking, filling the air with music on balmy Hawaiian nights — few could have had any idea that the fight, for Tommy, was far from over. When he

Two serious ^{teeth} ~~operations~~ ^{teeth} ~~have~~ left this popular ^{teeth} ~~singer~~ undaunted, full of optimism he wants to share with ^{teeth} ~~others~~ ^{gnomes}

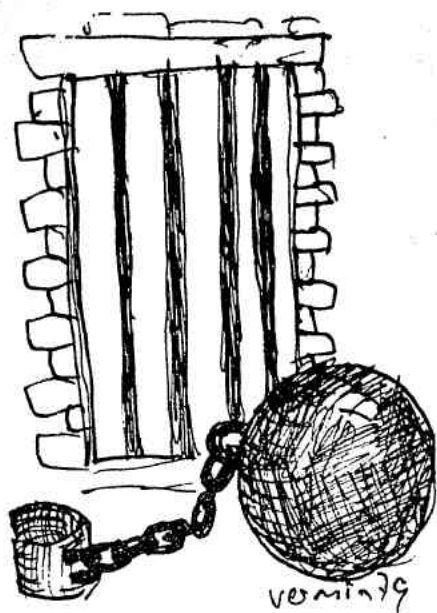
finished that engagement in Honolulu a team of doctors was waiting — back at a medical centre in Los Angeles, California — to remove a second malignant ^{teeth} ~~tumour~~ ^{teeth} ~~tumour~~ this time from the singer's right lung.

"Every ^{teeth} ~~song~~ ^{teeth} ~~song~~ look on a new meaning." Tommy ^{teeth} ~~is~~ ^{teeth} ~~is~~ now, almost ^{teeth} ~~completely~~ ^{teeth} ~~completely~~ ^{teeth} ~~consciously~~ ^{teeth} ~~consciously~~ ^{teeth} ~~consciously~~

dismissing those ^{teeth} ~~weeks~~ ^{teeth} ~~weeks~~ in which he risked his life and health because he didn't want to cancel a ^{teeth} ~~booking~~ ^{teeth} ~~booking~~. It's a classic show business syndrome, the show must go on! And Tommy Leonetti's show — one year after his second ^{teeth} ~~operation~~ ^{teeth} ~~operation~~ — is going on with courage, determination and a marked lack of self pity. "I've gotta go on showing up," he says simply, when you comment on his bravery. "What else is there to do?" — (die. etc.)

In 1971, Tommy underwent surgery to remove a ^{teeth} ~~second~~ ^{teeth} ~~second~~ tumour. The cancer had invaded the organ to such an extent that the kidney was removed and, for three

CONTINUED OVER LEAF



by our 19th century political correspondent Prince Peter Kropotkin (1842-1921) (as amended by Mad "Roy" Looney)

Part The First

IN WHICH WE EXAMINE THE BIRTH OF MODERN LAW AND SOME CHARACTERISTICS THEREOF.

"When ignorance reigns in society and disorder in the minds of people, laws are multiplied, legislation is expected to do everything, and each new law being a new miscalculation, people are continually led to demand from it what can proceed only from themselves, from their own education and their own morality."

It was no Molotov-hurling maniac who said this, it was the French jurist, Dalloy, and though these lines were written by a maker and admirer of the law, they perfectly represent the abnormal condition of our society today — in which new laws are regarded as remedies for social ills.

Instead of themselves altering what is bad, people begin by demanding a LAW to alter it. Laws about roads, fashion, mad dogs, virtues and all the vices and evils which result from our indolence and cowardice.

Laws regulate every event in our lives — our birth, our education, our love, our development . . . our society seems no longer able to understand that it is possible to exist other than under the reign of law, elaborated by a representative government and administered by a handful of rulers. Rulers who have for thousands of years done nothing but bring changes upon "respect for the law, obedience to authority". The principles are taught in infancy and confirmed in school. Our education constantly reinforces and rewards "good" (that is, submissive) behaviour and attempts to kill in us the spirit of revolt. Obedience to law is made a religion. Moral goodness and the law of the masters are confused into one divinity.

When we enter into public life we see society, literature, newspapers and television influencing us every day; inculcating the same respect for law. News media have not in article which does not preach this respect, even though they prove every day the imbecility of law, and show how it is dragged through mud and filth by those parasites charged with its administration. Servility before the law has become a virtue instead of the dangerous quality it truly is. There

have been many who defended the law against what are called "abuses" — the inevitable consequences of the law itself.

But times have changed and are changing, rebels are everywhere (your grandmother could be a closet anarcho-syndicalist, your brother a commosexual). These people are challenging the sacred fundamentals of our society, foremost among them being that fetish, law.

They find that law was born of gods and priests, or bloodshed — conquest by fire and sword; is characterized by conservatism was maintained by the atrocities by byzantinism, the cruelties of the inquisition, the tortures of the middle ages and the gloomy dungeons of prisons. Today we see as before, instruments of power: the baton, the rifle, the prison. The brutalized prisoner, reduced to the condition of a caged beast, and the judges, stripped of every feeling which does honour to human nature, living like visionaries in a world of legal fictions, revelling in the infliction of imprisonment and death 'Without even suspecting, in the cold malignity of their madness, the abyss of degradation into which they have themselves fallen before the eyes of those they condemn.



We see a race of law makers legislating in ignorance and at random but never forgetting the penalties to be meted out to ragamuffins (people what cause unrest) — people a thousand times less immoral than themselves. We see jailers, detectives, police, spies, corruption erected into a system. All the vices and evil qualities of people countenanced and cultivated to insure the triumph of law.

Compare the misdeeds accomplished in the name of each law with the good it has been able to effect and weight them carefully. The confused mass of rules called law has been bequeathed to us by slavery, serfdom, feudalism and royalty. Its worship has been established with especial success since the rise to supreme power of the middle class ("there he goes, bringing class into it again" but do you deny that classes exist and that certain of them do have supreme power). Since the great French Revolution.

During and after the Revolution lawyers rose to power and did their best to strengthen the bases on which their ascendancy depended. The middle class and the priesthood were quick to accept this for their own protection and designs. Finally, the people received it as an improvement upon the arbitrary authority of the past. To understand this, compare the treatment of peasants by all-powerful nobles (some of whom could have been quite insane)

Law and Authority



with the promise of "equality before the law, obedience to the law without distinction of birth or fortune" This proved to be pure bullshit. Can you not see that one of the most obvious injustices of our time is the different treatment of those fortunate enough to be distinguished by birth of fortune. One law for the rich, or rather no law for the rich. But at that time it appeared to be a great advance.

The saviours of the menaced middle class (the Robespierres and the Dantons) stood upon the writings of the Rousseau's and the Voltaire's and proclaimed "respect for the law, the same for every person!" (Hooray fuck) and the people accepted the compromise, their revolutionary impetus spent in battle with a foe whose ranks drew closer daily. Saving themselves from the absolute power of their lords, they bowed their necks beneath the yoke of law.

The middle class has ever since, continued to make the most of this maxim, aided by the myth of representative government. It has preached this doctrine in its schools and propagated it in its writings. It has moulded its art and science to the same purpose. Today we behold the odious fact that people who long for freedom begin their struggle by entreating their masters to be kind enough to release them by modifying the laws which these masters themselves have created.

PART THE SECOND

IN WHICH WE EXAMINE THE GENESIS OF LAW AND ITS EARLY DEFENDERS.

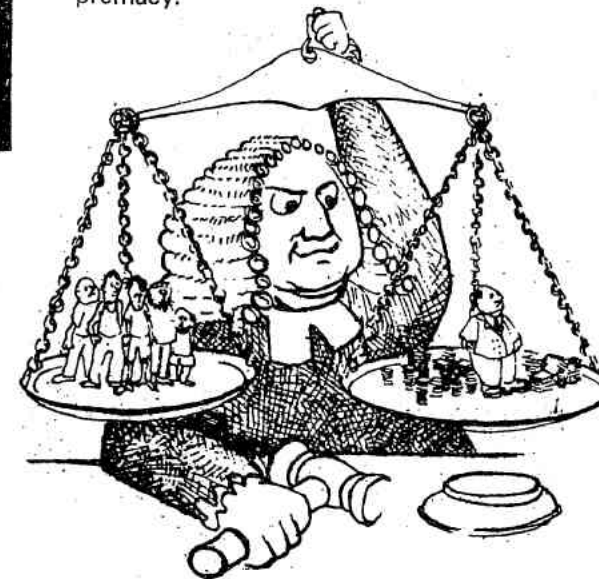
Relatively speaking, law is a product of modern times. People managed quite happily for ages without any written law. During that period personal relations were simply regulated according to customs and habits acquired by each person in childhood. Each tribe had its own manners, customary law as the jurists say. Social conventions sufficed to maintain harmony between the inhabitants of villages and communities. Personal relations can be regulated according to accepted customs, without the written laws imposed by legislators. Written laws only meddle with our lives in order to regulate our relations with an unnecessary state. Interpersonal relations were formerly regulated by people in general not by special peace officers.

Two distinct currents of custom were evident in primitive peoples: Habits and feelings useful for the preservation of the race and society, and desires to dominate impose and steal.

The first group of customs made possible, indeed were necessary for, life in common. They were not established by legislation or religion. They preceded all law and all religion. They are spontaneously developed

by the very nature of things. People ended by no longer eating one another because they found it more advantageous to practise agriculture. There existed absolutely independent tribes where laws and chiefs were unknown, but the members of the tribe gave up stabbing each other in every dispute, because the habit of living in society had ended by developing certain feelings of fraternity and unity of interest. Such feelings and practices as reciprocal obligation, compassion for the weak and self-sacrifice, are inevitable results of social life. They evolved anterior to law and independently of religion. They are not inherent in people but are the consequences of communes.

However, with these customs, others are evolved in personal association. Selfish personal desires most often embodied in priests and warriors who profit from superstition and weakness. These two succeeded in imposing upon primitive societies customs mutually advantageous and tending to perpetuate their domination of the masses. Gaining by the indolence, fears and inertia of the crowd (inaction kills!) they gave permanence to their premacy.



They would have made use, initially, of the tendency of people to run in a groove. When they are at all superstitious, people are afraid to introduce any changes into existing conditions. The unknown frightens them, they prefer to cling to the sureties of the past. Even when it represents poverty, oppression and slavery. What number of politicians, economists and would-be revolutionists cling to a vanishing past and act under the impression that the least infraction of established routine would bring ruin and anarchy. How many care only to seek for precedents. How many fiery innovators are mere copyists of bygone revolutions.

The spirit of routine, originating in superstition, indolence and cowardice has in all times been the mainstay of oppression. In primitive societies it was cleverly turned to account by priests and military chiefs. They perpetuated customs useful only to themselves, as is done today by business, religious and military establishments. The conservative spirit was exploited to assure the chief in his encroachments upon individual liberty. So long as the only inequalities between people were the work of nature, there was no need for law and the formidable paraphernalia of tribunals and ever-augmenting penalties to enforce it. These inequalities were, however, increased a hundred-fold by the concentration of wealth and power.



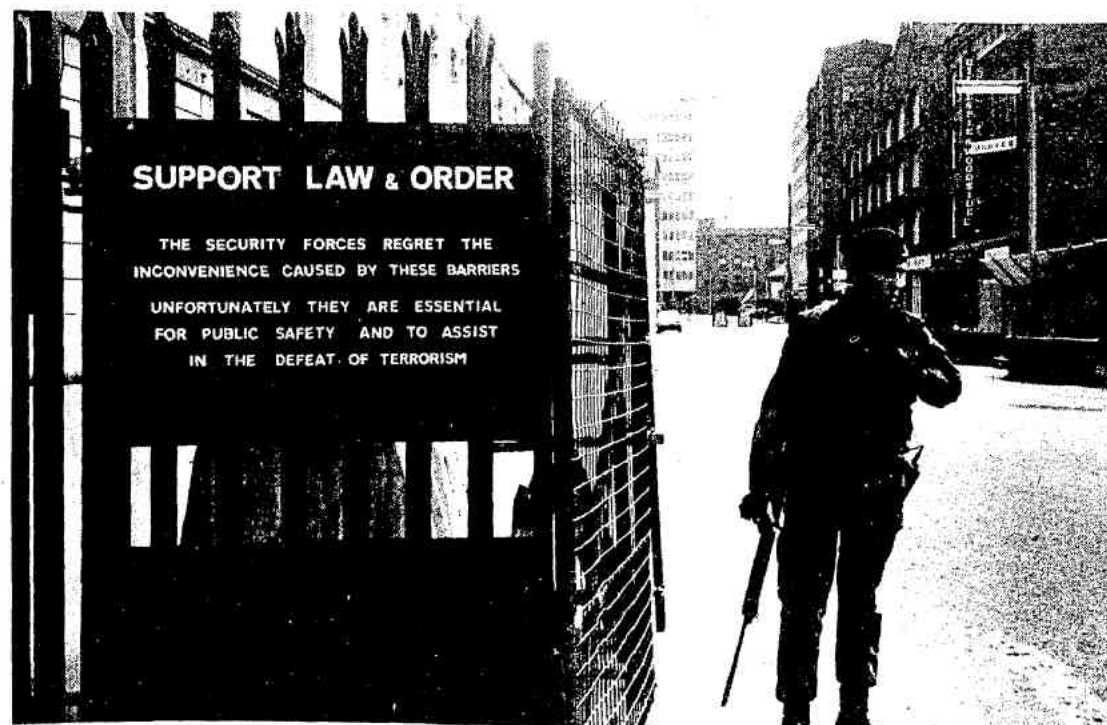
As society became more sharply divided into a domination-seeking minority and a sinking majority, trouble increased. The conquerors were anxious to secure themselves beyond question, to make themselves holy and venerable by every means in their power. Law appeared, under the sanction of the priest and the protection of the warrior's club. Now the warrior was the defender of truth, justice and the authoritarian way.

If, however, law was nothing but protection and security for rulers it would be more than a trifle difficult to administer. The legislators confounded in one code the two currents of custom already mentioned: those which were evolved long before any artificial written laws, and those necessary to ensure inequality. Customs essential to the being of society are now intermingled with rules prescribed by the ruling caste. Both claim equal respect from the crowd: Do not kill, unless conscripted; do not steal, unless you are a tax collector.

Such is law. Coated with appeasing laws about customs which have no need of laws to ensure respect or acceptance, is a body of demands useful only to rulers injurious to the mass of the people, and maintained only the fear of punishment.

Like individual capital, also born of fraud and violence, and developed under the auspices of authority, law has no title to our respect. It must be utterly destroyed on the day we decide to break our chains.

NEXT WEEK:
THE THRILLING CONCLUSION (PARTS 3 AND 4) TO THIS ALARMING ARTICLE.



ANS/LNS/David Helvars



The



Amazing Athol

The Boys Next Door "Door, Door"

This album presented itself as a likely victim for reviewing when it turned up at my abode by virtue of its cover alone. Further research revealed that it came from a Norwegian play of the '30's called "The Hangman" (cop that, trivia freaks). It certainly looks very interesting, and surprise, surp-

rise, the contents are too.

The cover notes give nothing away, apart from the usual track titles and recording dates and places. There is a set of five pretty polaroids of the lads themselves, but with first names only, and no information about who is responsible for what. So, slaving hordes, I was reduced to the unfortunate level of scrutinising the abysmal Melbourne Music rag "Juke". This is not usually the best source of background by a very long chalk, but in this case, it was surprisingly helpful. I was able to deduce the following:

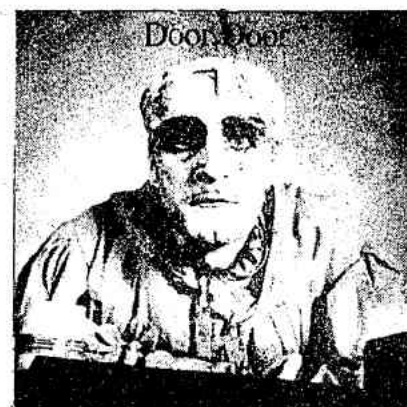
1. The Boys Next Door are the sole survivors of the Suicide Records Fiasco of 1978.

2. The album is not representative of their material.

3. Nick Cave is the vocalist (and the most vocal).

The first thing that is noticed about the album is the difference between the sides. It is more than 1/8 of an inch of vinyl. Side one was recorded in the middle of last year, presumably for Suicide. The second was cut early this year, with the band taking a major part in the production. To be honest, side one sound quite duff in places, but I blame the production. It consists

of fairly moderately-paced songs, with a couple of faster articles thrown in. One of these, "Roman, Roman" would have been excellent if the lyrics were not so bloody dumb. This is surprising when compared to the rest. They cover the usual range... you know, paranoia, alienation



and all that, but are intelligent and well written. A pity about the production.

Side the second, on the other hand, is outstanding. It comprises four long slowish songs, including the single 'shivers'. The general feel of it all is not unlike Bowie's

'Heroes'. Cave's voice is mixed much better, and is quite arresting. Instead of the usual punkoid growl or scream, he has a deep and resonant tone which fits in very well with the slightly eerie music. The famous Mick Cramp thought it sounded like side two of "Low" (Bowie again).

So, what we have here is a good music-from-a-young-Australian-band-fucked-around-by-record-companies-and-producers-type situation. Y'see Mushroom Records had the distribution options on Suicide, and ended up with the guts of this album, but only got around to releasing it eight months after it was recorded. (In the meantime, its makers had it refused by a couple of other companies.) With so much out-of-date material on it, The Boys Next Door wanted to re-record, but Mushroom only allowed them one side. So there you have it. The whole complex tale. Wasn't it exciting...

For an Australian album, this record really makes Little River Band look like the bunch of wimpy, M.O.R. pukers that everyone knows they are but are too scared to say so because their friends might not speak to them again. We'll stop there, Thank you.

Classical Records

RUSSIAN CLASSICS

Vladimir Horowitz's latest recording of the 3rd Piano Concerto of Rachmaninov was first issued about six months ago, and I would not normally review it at this late stage, however it is such a splendid performance that I just had to have something to say about it, and to perhaps put it into a more realistic perspective than some other reviewers have done.

This particular version was recorded by Horowitz at a concert given in New York's Carnegie Hall on 8 January 1978, to mark the 50th Anniversary of his first public concert in the United States. The choice of this concerto was very

In younger days Horowitz was a great champion of it and helped to establish it in the repertoire. Rachmaninov himself once heard Horowitz play it, and gave Horowitz's interpretation his blessing by saying that the pianist had "swallowed it whole". There is then a certain air of authority about this performance which is added to by the fact that the New York Philharmonic at Horowitz's request engaged to conduct the concert, that grand old man of American music, Eugene Ormandy who accompanied several of Rachmaninov's own performances of this concerto.

For many this version will be self-recommending, and indeed it is a fine performance which definitely has something new to say about this concerto. Listeners who have got to know the concerto through some of the more recent recordings of it will be astonished at the lightweight view that Horowitz takes. The playing is very fluid and easy, but that is hardly surprising considering that Horowitz's technique and command of his instrument are almost legendary. Bravura display is avoided altogether, and generally the concerto emerges as a feathery, quicksilver work. In the first movement Horowitz uses the original of the two cadenzas that Rachmaninov wrote for this concerto, whereas most pianists these days prefer the more difficult alternative cadenza, but the

textured, less chordal original is more appropriate to Horowitz's view of the work. In the reproduction of the concert program that accompanies this recording, Horowitz tells us that Rachmaninov preferred by and large the easier cadenza. Incidentally, Ormandy, who must rank as the most co-operative and agreeable of concerto accompanists provides orchestral support which is entirely in keeping with the pianist's vision of this concerto.

All in all, this recording belongs among the most recommendable versions available, but I am a little worried that because of the obvious authority of it that it might be taken as the only way to perform this work. It does in many ways follow what is known to be the way Rachmaninov himself likes this concerto played, but composers are remarkably inconsistent in the way they perform their own music. Did not Rachmaninov after all write that massive alternative cadenza to display his own technical abilities on the piano of his contemporaries found it too difficult (e.g. Joseph Hoffman). For Horowitz this is the only way this concerto can be performed, that is his conviction and I will not argue with it, but Vladimir Ashkenazy (R.C.A., also incidentally, with Ormandy conducting) has shown us that this is also a concerto that can be seen as a monumental work. He uses the alternative cadenza, and follows it up with a powerful account of the last part of that movement that puts an end to Horowitz's claim that the big cadenza is a "false ending". Then there is Lazar Berman on C.B.S. who gives a fiery, theatrical reading which is equally convincing. There is in my opinion no such thing as a definitive version of a work such as this, and the different recordings of this concerto that I have heard show that there are at least three ways in which one can look at it.

The recording engineers have done a couple of things which upset

me. The acoustic they provide is in its way appropriate to the performance — it is small scale and intimate, but they forget that the hall in which it was recorded is a big and sonorous auditorium. Horowitz in the concert program states that he alters his technique in performance to allow for the acoustic of the hall, and there is evidence here of his doing that that should not be so obvious. I refer in particular to the occasionally over-emphasized chords. Carnegie Hall being fairly reverberant, heavy emphasis of certain notes is often necessary in order to make them clear above the echo of the hall. The sound engineers, however, have forgotten that music like this is made in a large space, and at times legitimate pianistic techniques are necessary to the large hall are exaggerated by the close miking to the point of vulgarity. What I am trying to say is that the sound engineers have forgotten that the ambience and acoustic of the hall is just as much a part of the performance as the performers themselves.

The reservations I have expressed about how definitive this performance is, and the sound quality aside, this is a highly recommendable record, which is a fine souvenir of the Jubilee concert of a truly great pianist, as well as a new and convincing angle on this concerto. (R.C.A. Record CRL 1-2633, also available on cassette).

Tchaikovsky's *Manfred*, unlike the Rachmaninov Concerto is a piece of program music, and as such it is possible to perhaps eventually achieve a performance which can say all that can be said about this work. Yevgeny Svetlanov's performance, despite the wailing brass that is typical of Soviet orchestras, and despite the indifferent recording quality, is still the finest version of this work that I know of. Lorin Maazel's account with the Vienna Philharmonic is not far behind it, indeed it is in some ways superior, but unfortunately both of these versions appear currently to be off the market. To compensate, Decca have just issued a fine new recording with the new

Philharmonia Orchestra under Vladimir Ashkenazy. It is a very powerful performance, spoilt only by one or two uncalled for changes of speed, but certainly not as bad as those which disfigure the Yuri Aronovich/D.G. recording. It is put completely out of court as a competitor because of some conducting that is far too heavy handed. It would require the eloquence of my colleague the Amazing Athol to say how vulgar it is. My other minor criticism of Ashkenazy is that he doesn't always register the more solid sections of the finale as he should. I felt its central section to be a little bland. On the credit side there is a splendid account of the second movement, truly a representation of the scene where 'The Alpine Fairy appears before Manfred in the rainbow of a waterfall'. The gloomy Manfred theme contrasts splendidly with this music, sounding very Byronic as it does in the third movement which is treated with suitable simplicity. The New Philharmonia play throughout with a fine, well-rounded tone. The last pages of the score are very serene and inspired, and they follow a truly "infernal orgy".

To round off, a fine issue Decca have provided a sound which is rich and appropriately romantic, although there were rather more clicks and plops from the record surface than one expects from this source. Until such time as Maazel and Svetlanov return to the catalogue, this record will be a clear first choice. (Decca record SXL 6853 Imported Cassette KSXC 6853).

2

The market has been wide open for a while now for a new recording of Glazunov's *The Seasons*, ever since H.M.V. deleted their earlier recording with the Moscow Radio Symphony Orchestra under Boris Skalkin. They have now put matters right by issuing a new performance with the fine Soviet conductor Yevgeny Svetlanov mak-

our union — big business

Many of you have no doubt heard of Union's Board's latest 'development' project — the construction of a shopping arcade in the area between the refectory entrance and the Union shop. This 'development' has been heralded as of great benefit to students and a net economic benefit to the Union which has found it increasingly difficult to balance its books. **THIS IS UNTRUE!**

The preliminary estimate for the cost of this 'development' was put at \$70,000 in 1978. This figure does not allow for inflation, unscheduled costs and interest on the loan needed to gain this amount. A more accurate estimate of costs, based on current inflation rates in the building and finance sectors, would be around \$140,000. The expected rental from this venture has been estimated at around \$18,000 per year — thus it would take up to eight years to pay for — assuming no vacancies at any time. So much for the economic arguments.

The most important question is do we as students and paid members of the Union want what little space is left in the building converted to a shopping arcade. *Once this arcade is established nothing short of major and costly building extensions will create more space to meet student needs.* There is already a shortage of

meeting space in the building, and unlike other universities we have no music room. If this 'development' goes ahead students in the future will have no opportunity to utilize the space now threatened by *private* interests, for *collective* purposes to meet student needs.

Who will benefit from this shopping arcade? **Not the students!** Apart from the obligatory 'student concessions' — which are already obtainable outside the university — the *net benefits* of this development will go to the *retail chains* who are, understandably, very eager to move in. *Few people will be able to afford the commodities sold, particularly with the decreasing real incomes of students.* No other student co-op shops are planned for this development and any profits made here will flow straight **OUT** of the Union.

Furthermore, with the need to pay off the debt for many years ahead the Union will be very reluctant to finance any other construction which doesn't recoup a monetary profit, e.g. like a music listening room with a panel of cassette players and earphones, an International Student Centre, Secondhand Book shop etc.

What about the clubs, societies and political groups who hold stalls in this area? It has been suggested they move *outside* the main

entrance, into a canopy style enclosure. So much for meeting student needs. What about the lunchtime crowds who frequent the area — will they go into the already crowded refectory or be forced out of their own Union building altogether?

There is absolutely no need for private shops in the Union building — particularly in a city which has an excess of retail establishments already. The economic burden that this construction places on us the Union members whose fees will finance this venture is greatly in excess of any benefits we may gain from the 5% or 10% off a record or pair of jeans which will be offered. Once these shops are built little space remains in the building for meeting the real needs of students in the future. The profits these shops make will flow straight out of the Union while the costs they incur will be met by all of us. Stalls and market days will have to be held outside under a 'Canopy' — even in winter.

This 'development' is totally against student interests, and while giving practice to the Chairperson's entrepreneurial ability can only result in the diminution of the Union's benefit to students.

Erich Janssen.



CLASSICAL RECORDS (continued)

ing his western recording debut with London's Philharmonic Orchestra. Svetlanov has of course for over ten years now been familiar to us on Soviet recordings, but this is the first that he has made with a western company.

Those used to Khaikin or Ansermet's recordings of the work will find Svetlanov a bit hard to take to begin with. He adopts a symphonic rather than a balletic approach to the score which occasionally brings the penalty that things move along a bit slower than one would like. On the other hand, at Svetlanov's more leisurely pace the details of Glazunov's masterly orchestration are made clearer than is usual, and to add to this the playing of the Philharmonia is of the

highest order. They produce a rich succulent tone which suits this music and H.M.V.'s engineers have given the performance a recorded sound that is rich and well rounded without becoming muddy and boomy, and has splendid detail.

Overall this performance is commendable and thoroughly enjoyable because of attention (but not fuss) over detail in both performance and sound. This work, which anyone now to classical music should find very enjoyable, has been recorded a few times now, but at the moment Svetlanov has the catalogue almost to himself. That is no worry, the performance ranks as one of the best ever of this work.

Andrew Maher.

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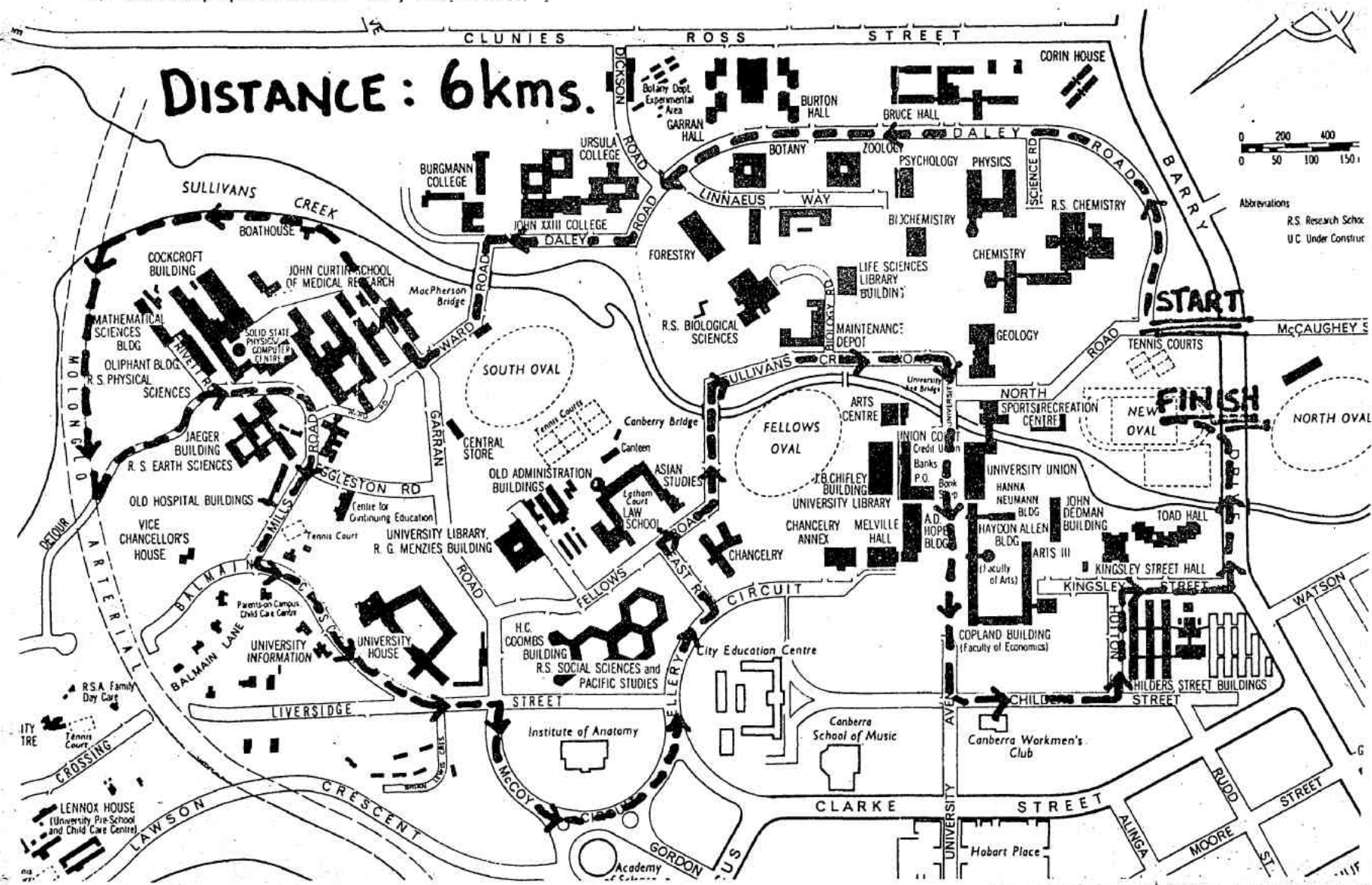
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NAME ADDRESS

AGE PHONE

If you are over 35 years have you had a medical check up recently. YES / NO.



Foot is that this is caused among young are freely. In skin between cases, small may occur.

CARE OF THE FEET

Foot trouble uses - ill-fitting shoes - of walking barefoot.



The feet are the life of the body and of the body and bones are held together from the strong muscles and small muscles in the feet. The bones of the feet used for standing are arranged in two arches which act like springs.

The arch extends from the heel to the ball of the foot and the other extends from side to side of the foot. In walking, the bones in the arch are pressed closer together and then spread apart as the feet are flexed and the weight of the body is transferred from one foot to the other.

Simple exercises, such as walking on the outer edge of the foot and being on the toes, will develop the muscles supporting the arch. Picking up small objects with the toes and curling the toes over the edge of a book whilst in a standing position will provide the arches of the feet, the knee joints and the cushions between the bones of the spine, to give spring and stability. With the arches down, we have flat feet and no attendant ill-effects.

Special care must be taken in the selection of children's footwear. Children's feet take many years to become fully formed and ill-fitting shoes in the growing years can do untold and

TINEA

A common infection of the foot known as tinea, or athlete's foot. This is caused by a fungus. It occurs usually among adults and people whose feet perspire freely. In mild cases there is a soft whitish skin between the toes, often with cracks. In severe cases blisters, raw areas and scaly patches may occur.

Tinea is more likely to occur in hot, humid conditions and is usually caused by the use of locker rooms and showers where people walk barefooted.

If your feet perspire a great deal, use a drying powder on them, especially between the toes. Ten per cent boric acid in talcum powder is satisfactory. Wash your feet night and morning and apply the powder.

TOENAILS

Ingrowing toenails dig into the flesh on one or both sides of the toes. Faulty cutting of the toenails, tight fitting shoes or hosiery may cause this trouble. When cutting the toenails, trim them straight across and if there should be any rough edges, these may be filed gently with an emery board. Thick nails can be thinned down with a nail file.

CHOICE OF SHOES

Shoes should be long enough and wide enough to allow the toes to lie straight and slightly separated. The inner edge of the shoe should be straight and the shoes should be roomy across the ball of the foot. The arch should be supported around the heel and the ball of the foot. Shoes should never require "breaking-in".

Special care must be taken in the selection of children's footwear. Children's feet take many years to become fully formed and ill-fitting shoes in the growing years can do untold and



If you've ever been wandering around campus late at night and been feeling a little uneasy you may have come across a reassuring man in blue. If you didn't then he's just as close as the nearest internal phone (dial 9). He is the man from A.N.U. Security and earlier this week Woroni had a talk with a few of them to find out what 'Law and Order', A.N.U. style, is all about.

The first thing we realised was that the watchmen are not to be confused with the traffic officers who book your cars around the Union. The nightwatchmen aren't any where near as anti-social and were at pains to make this distinction. They are of course all a part of the Property and Plans administration and in fact most of the A.N.U.'s 'Law and Order' machine could be said to be institutionalised there.

A.N.U. Security's priorities are basically the safety of University personnel, equipment and buildings. (In case you hadn't realised, this includes you.) Head Watchman Mr John Rayner sees the service's role mainly as a deterrent to crime on campus rather than a glamour type of 'seek and arrest' set up.

Security could well be said to be running the University after hours. Besides protecting the place they may have to deal with anything from lost keys to fallen trees or even tracking down a student with an urgent message for him/her. In fact probably anything which can't wait until 9 o'clock the next morning, probably ends up with these trusty fellows.

Despite all this the watchmen still manage to do a very good job as such. There has never been a major instance of theft on this campus, surprising considering the isolation of many buildings. Most of Security's headaches in this regard are actually caused by petty or "of chance" theft and vandalism. Mr Rayner exemplified Toad Hall as being a trouble spot in this regard. Bicycles particularly, are known to disappear from there at an alarming rate. Mr Rayner sees Toad's proximity to Civic as the major reason for this. He would like to see Toad residents organise something for their own protection as this can only complement his regular patrols, and make the place more secure.



Headwatchman Mr. John Rayner.

Mr. Bruce Page (standing) and Mr. Rod Foster on duty in the watching service's room at University House



A.N.U.'s boys in blue

Woroni was surprised to hear that Security rarely has to call in the Police. In all but extreme situations (i.e. murder or a bomb) consultation with the administration must first be made. According to Mr Robinson of Property & Plans the Chancery prefers to be informed by the police as to when, where and why they are on campus but the police are under no formal obligation to make this information available, especially if they are in the course of their duty (i.e. pursuing a criminal). This situation is complicated by the fact that, unlike many universities, the A.N.U.'s roads are public and not subject to any screening. Still, apart from the odd visit to the Union, it must be admitted that we see few police on campus. That this is so must be largely due to the efficiency of our own Security Service. Something which must surely be encouraged.

One area in which Security does need students' help is in regard to attacks upon women. Mr Rayner's experience in this regard has centred mainly around the Halls and Colleges but he suspects other trouble spots. In order to deter an assailant from striking any more than once it is important that Security be informed as to the details of an attack as soon as possible after it has happened. The simple facts of circumstance, times and place may mean the difference between a single or a multiple incident. A description of the attacker is desirable but apart from this Security need know nothing else. The information may be easily conveyed through an informal

third party (like Di Riddell or Pat Sorby) or direct whichever you prefer. To avoid an attack altogether Security suggests that you travel with other people and keep to lighted pathways, even if this means going the longer way. Failing this, if you are genuinely concerned about walking home across campus late at night, ring Security and they will be more than happy to give you an escort. What more could one ask? Next time you're snug in bed on a cold winter's morning, spare a thought for the A.N.U.'s 'Law and Order' boys. They really do have your interests at heart.

T.L.

woroni badge!! (toothy!)

Well, I guess that by now you must have noticed and admired our new logo, mast-head or thing on the front, whatever you'd like to call it. Groovy, isn't it? Well it actually looks even groovier pinned to your chest, so, due to great public demand, we present the instructions on . . .

HOW TO MAKE YOUR VERY OWN
WORONI BADGE.

1. Dig out any old A.L.P., 2XX or James Dean badge that you (or a friend) may have had lying around. (The ones with the safety pin, clip in center pieces are best).

2. Now that you have secured a safety pin badge prise out the center piece and carefully peel off the plastic and paper (You will need the plastic). At this stage the badge should have fallen to pieces revealing a shiny surface with cryptic words like, 'Nielson' in gothic script on the back.

3. Now cut out the WORONI logo provided, place it over the shiny surface and squash in the tabs behind it. Replace your piece of original plastic covering and clip in the centre piece.

4. Now pin it to your head and go and impress your friends.

P.S. If you can only find Patrick Bros. badges, forget it. They are generally too small, have no center pieces and are hermetically sealed. There's nothing stopping you simply pasting things on them though.





This being an "experimental", Woroni I thought I might be experimental in my presidential rumblings (or, this time, abstract musings and anxious ponderings). The lack of direct party-political comment in my columns has been noticed and either criticised or praised by sundry persons around and about the campus. Please rest assured, though, that I am not like that editor of Woroni who was noted for "sitting on the fence, with both ears to the ground". A firm political commitment is called for if this tedious job of S.A. president is to be even slightly bearable; and for strengthening that commitment, nothing is better than an incompetent illogical and uninformed opposition. I refer naturally, to the Liberal Society. A political comment, ex cathedra as it were; that, though almost a spent force on this campus, the Liberals by their example are a great moral boost for everyone on the left. To digress, though: "the left" is NOT a homogenous conspiratorial cabal; at least, not on this campus. The ALP Students' Club has been condemned as dangerously left; it is regarded as a haven of right-wing careerist wishy-washy social democrats by those further left. There are some communists, some international socialists, quite a few anarchists, some "independent left"; a congeries of differing views and ideological impulses. If the Students' Association policy seems fairly clear cut, and predominantly "left" in character, it is only because there is a very strong wide-based support for policies which challenge what can only be described as "the Establishment" (whether it be University administration, government departmental bureaucracy, or the Federal government itself).

Not surprisingly, this opposition to the status quo. Less than 40% of students receive any tertiary allow-

ance, less than 14% the maximum allowance. A university degree no longer guarantees employment. Junior lecturers and tutors, though often the best teachers, are in constant danger of losing their jobs in a harsh government cutback in education spending. Learning as the aim of a course has been replaced by certification: a lunatic scramble for a pretty piece of engraved and inscribed paper at the end of three or four years has supplanted contemplation, inspiration and enjoyment.

So, students tend to be dissatisfied. The Students' Association attempts to alter radically the causes of the dissatisfaction. Its policies reflect its efforts. The conservative attacks on the S.A. are totally alienated from the attitudes of a majority of students. Consequently they have not succeeded. Moreover, they tend to be fraudulent; lacking substance to attack in S.A. policy or procedure, "the right" constructs straw persons to attack. These include "lack of democracy", "left-wing control", "support of revolutionary causes" and the like. There is an example in the letters column of this paper. The misconceptions held by many students about the S.A. exist only because of lies put about by the opponents of our democratically decided policies, people who have been frustrated in their attempts to force the S.A. into their own mould of rigid, conservative bias.

Because the S.A. is democratic (all decisions are taken at meetings open to all students) it faithfully reflects opinion on campus. Opinions change, the S.A. changes.

There is a very large, very quiet body of students (a silent majority, perhaps?) which expresses no opinion. That body cannot be said to support the few active Liberal students, nor the ALP or left students. Failing to let anyone know

one's opinions is tantamount to having no opinions, a condition to which many students condemn themselves.

The "non-political" person is neither seeking to stultify the S.A. as the Liberals would change it, nor seeking to radicalise it as the left would. The "non-political" person actively professes no change, and votes for maintenance of the status quo wherever it manifests itself. And is thus caught in the contradiction of supporting both "the establishment" and the S.A. which opposes it. But does not realise that there is a contradiction. Does not care. Does not think. This non-thinking person is nevertheless a student at a university, supposedly meant to be spending much of their (see last issue of Woroni for an explanation of the grammar) time thinking.

Are we meant to yet have faith in students and not despair?

Yes. Because some don't (or can't) think does not mean that those who do cannot make a valuable and lasting contribution to the welfare of all students (even the "non-political" ones). Whether they like it or not, the S.A. is speaking for the "non-political" people as much as for the activists.

Much as we would like to involve everyone in the affairs of our association we must accept that some people will sit in corners spluttering and dribbling while others become involved, interested and interesting people. The more of the latter, the better the atmosphere of the university.

As I suggested in the last Woroni, the involvement of students is growing, albeit slowly. Gathering momentum, though. We cannot yet bring the students to the barricades, declaim "a spectre is haunting Canberra; it is the spectre of Student Unionism. Everywhere, bureaucrats, administrators, the capitalists and the bourgeoisie are trembling" "Not yet. Perhaps never,

students being, as it were, classless, an undefinable component of the overall class struggle. If there is one. Social theory aside (briefly), let it not be forgotten that there is visible a germ of a renaissance of thoughtful criticism, of student activism.

Having said that, change scenes again.

To the Union Bar - where the Halls and Colleges Liaison Committee (how democratic!) will be meeting, first Tuesday of next semester, at 1.00 pm. Cut to Bistro, where Students' Association is meeting, on Wednesday the 25th at 8.00 pm. Flashback to Tuesday the 24th July at 1pm a massed rally (or small, intense group, or a compromise quantity) meets in the Union Court to discuss ways to obtain more TEAS for all students. Abandon cinematographic phraseology.

The last Students' Association meeting: reaffiliated the Nutrition Society; resolved to insist that a motion to hold a referendum include the wording of the referendum, but rejected other alterations to referendum proposals; rejected (very narrowly) a motion to hold alternate S.A. meetings at lunchtimes, to get full and detailed reports on the doings of the Union Board; and was discussing the policy we should adopt at AUS Special Council before the now familiar tactic used by the Liberal Society (withdrawing all members from the meeting) meant we lost quorum by three members. At the next meeting: a report on Special Council, grants to CHAPS, motion to have detailed financial statements at every meeting. If you think you can think, be there!

So, enough of this article. Tell me if you agree. Or disagree. Or like short sentences. Or prolix phraseology. I will see all readers of this article at 8.00 pm on July 25th (won't I?) so you can tell me then.

Stephen Bartos.

THE A.N.U. LIBERAL SOCIETY

Gnomes

presents

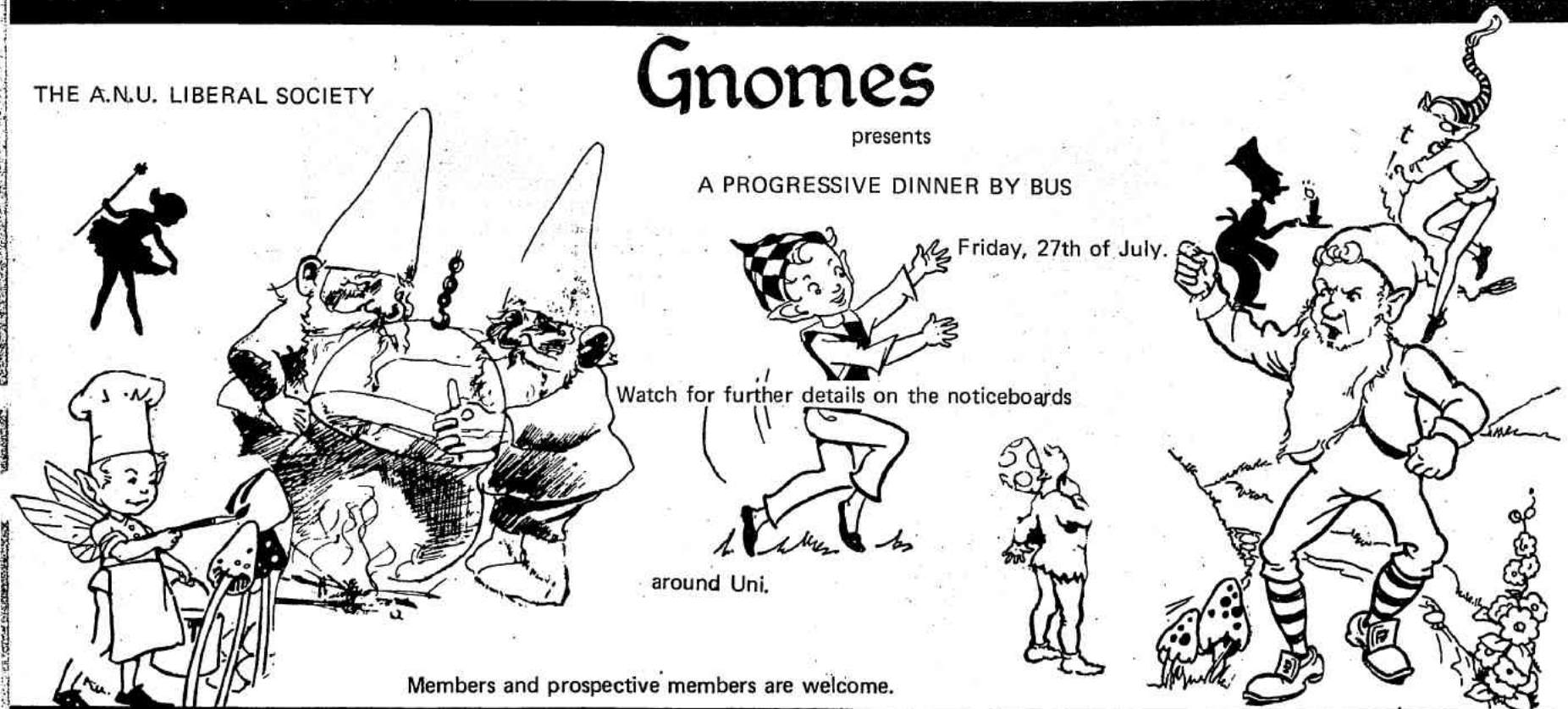
A PROGRESSIVE DINNER BY BUS

Friday, 27th of July.

Watch for further details on the noticeboards

around Uni.

Members and prospective members are welcome.



And we just blather on and on and on...

There is one event which Liberals at A.N.U. would welcome with open arms, namely a decent influx of student interest in the affairs of their own Students' Association. We believe all the problems involved in the issue of student government stem from the apathy which leaves the important organs of that government open to the machinations of extremist minorities. The last meeting of the S.A. saw once again the contempt in which much-scarred democracy is held by the radicals who control that body. Since views which do not hold the requisite bias have difficulty in appearing in these pages, we have decided to take matters into our own hands, by presenting the alternative view. The *Woroni* editors generously provide the supporters of the S.A. and AUS with the last word in articles such as these by tacking on "explanation columns". Here's our explanation column:

* **Quorums:** the customary student attendance at S.A. meetings ranges from a grand 1% to 2% of the campus undergraduate population, and there is no evidence that even this is a representative cross-section (unless the normal student really is obsessed with rape, the nuclear family, capitalism and Queensland!) At the last S.A. meeting 50 interested people couldn't quite be found, so a number of drunks from the Union Bar sufficed to bolster numbers.

* **Treasurer:** Chris Warren leaves much to be desired as S.A. treasurer. At the last meeting but one he used the whole of his report time to make an election speech for the Unemploy-

ed Workers' Union, asking for a \$120 loan on its behalf. At the next S.A. meeting he evaded the question of whether the defeated UWU was repaying the loan. A motion was placed on notice at that time which read:

"That the Treasurer of the S.A. present to every general meeting a printed statement listing—
1. all assets, liabilities, and accrued surplus and deficit as at the date of the meeting;
2. all receipts and expenditures since the previous statement specifically listing —
i) the payees of all cheques, other than financial salaries exceeding \$100
iii) all payments approved by resolution, along with the meeting date and the wording of that motion."

Miraculously at this meeting a financial statement appeared, courtesy of Treasurer Warren.

* **Referendum:** By far the most insidious affair in S.A. politics in recent times is the consistent refusal by the S.A. to hold a referendum on continued membership of AUS. A motion calling for the staging of a referendum of the campus should a petition bearing the signatures of one tenth of ordinary members be presented was defeated. The burning question here is: what have we got to lose? If S.A. lackeys are heard to shout in reply, "AUS!" it ought to be pointed out that it's not up to the S.A. to decide, but to students. Even were A.U.S. a front for the council of saints, democracy demands that what the people want, goes — includ-

ing AUS! With campuses seceding throughout the country it is nothing more than a cynical political fraud to say that "ANU students want AUS". Some of the arguments advanced against a referendum are laughable: it was suggested that a referendum would cost \$1000 to conduct, ignoring the fact that withdrawal from AUS would save us \$12,000 per year! Such money would be better spent by far in increasing facilities here, at ANU, subsidising amenities and buoying up the clubs and societies budget. The only feasible reason why President Bartos and his associates should oppose a referendum is that they are afraid the outcome would be a stunning reversal of policy towards AUS, and perhaps even the beginning of a thrust against their own power base in the S.A. Motions are currently on notice to prevent students even asking for a referendum for the rest of 1979!

* **A.U.S.:** a number of "extraordinary resolutions" were debated at the last S.A. meeting. One of these concerned the alternative between voluntary membership and campus membership of A.U.S. In the course of discussion one of the delegates to AUS Special Council later this month suggested a third alternative which made the jaws of a few people drop in astonishment. Louise Tarrant said that membership should be on an individual basis on campuses which had seceded, but on campuses that had not, membership would still be compulsory! The analogy to that is the situation during the American Civil War where Lincoln freed the slaves still under the Confederates but retained slavery in those states which had been conquered by the North. With suggestions such as these, there can be little wonder why AUS is currently losing student support and lurching from crisis to crisis.

J.J. Gunn
G.J. Humphries.



... On and on and on...

Elsewhere in this issue two liberals have tried to present a very distorted view of the S.A. In the past minorities in the student body have earned the respect of the majority because they have not set themselves up to deliberately cast defamatory aspersions on to the student body that fosters them. In order for the right-wingers to retain the respect of the student it must, surely, be necessary for them to respect us. This of course calls for maturity and presence of mind on the part of Mr Gunn, Mr Humphries and their fellow travellers, but they have yet to show us that they possess any such thing. Radicals are radicals no matter from which part of the political netherworld they come from, but as spokesmen for the so-called liberal point of view these few radical liberals leave a hell of a lot to be desired. What is "liberal" in the practice of disrupting S.A. meetings with every dirty trick imaginable?

Democratic procedures are always the weakest but yet most desirable alternative so they must always be respected in theory and in practice. The egotistic flaunting of buffoonery by the rightwing minutiae is in practice completely anti-democratic and reduces their liberal democratic theory to just dogma. Their practices are part of the disappointed over-reaction of a group of liberals whose policies on A.U.S. and compulsory membership have been voted out convincingly by many S.A. meetings. But of course the only proof of this is in the meetings themselves, so I urge all students

to attend S.A. meetings.

As a consistent observer of Liberal Party politicking through the ANU student body, I find their appeals to democracy, such as "... democracy demands that what the people want, goes . . .", inept and ingratiating. Whilst giving lip service to their dogmas they have done everything possible to thwart the democratic decisions of the S.A., impede the decision making process, and usurp the functions of S.A. meetings. Their performances, their abuse, and their misinformation represent the epitome of right wing undemocratic behaviour. In effect they are little better than ruffians. Certainly they leave much to be desired and give us little to respect. But my purpose is not to counsel them on democratic behaviour.

As Treasurer I take exception to their misinformation about the loan to the Unemployed Workers Union (UWU). The loan came up in the Treasurer's report because:

1. The UWU is not affiliated to the S.A. so could not get a normal student loan or a loan or grant from clubs and societies.
2. It was very urgent. The unemployed people had to pay a deposit to the electoral office before they could nominate for the House of Assembly. They paid out \$20 each out of their dole cheque and this meant that they had insufficient money for food and rent etc. Thus they incurred unnecessary hardships in nominating for the House of Assembly. The student body gen-

erally believes that elections in Australia should be free and that no hardship should attach to anyone because they nominate for an election. To the shame of Australia's electoral practices intending candidates have to be rich enough to pay a hefty deposit to, in effect, buy permission to stand. This could only occur under capitalism. I certainly don't agree with this and by the S.A. stepping in to help the unemployed by insuring them against the hardship involved we acted responsibly and helped to remove one of the excesses of capitalism. Of course the S.A. meeting approved of the loan being granted. In the discussion at the meeting it was pointed out that the UWU was very likely to get their deposit back and would thus repay the loan. At the last meeting the Assembly poll had not been declared so obviously the Electoral Officer had not repaid any deposits. This the Liberals knew so they asked the stupid question "WAS the UWU repaying the loan?". The answer was - NO they're not but they will when they get their deposit back - Fair enough too. However the Liberals have raised the question whether or not we should demand the money back. I for one feel that we could assist a deprived group in the community if we converted the loan into a grant. I would support any moves anyone made in this direction.

Chris Warren.

ME? NAW-HA HA!
SHOW ME, MR. SCIENCE,
PLEASE?



YOU'RE NOT AFRAID
OF A LITTLE ACID
ARE YOU?



ANSWERS TO MYSTERY PIC

The winners of the 1978 contest were Mrs. Willy Brandt and Sir Harold Wilson of Norway.

MANIACS

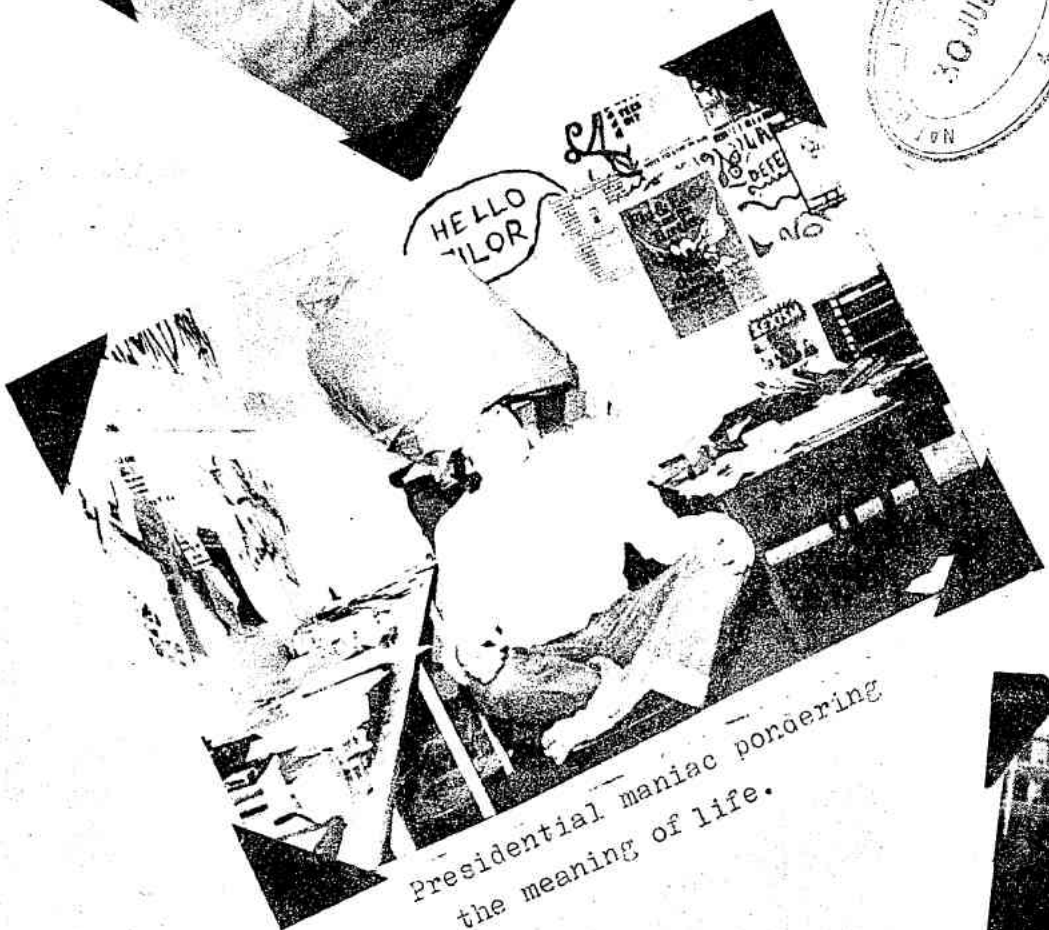


(can be bred with sticky sweets.)

AROUND THE UNION



Radio maniacs. note the electrostatic hair



Presidential maniac pondering the meaning of life.



A maniac cluster.

'ULLO!
'ULLO!
'ULLO!



General all round maniac, common species found most frequently in the WORONI office.

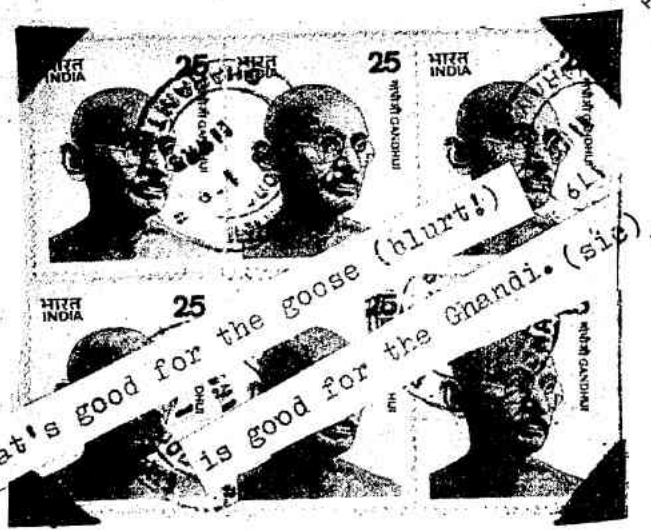


Secessionist maniac,



Secretarial maniac,

approach with extreme caution.



What's good for the goose (hurt!) is good for the Gandhi. (sic) Eds

unionitis interrupts species, (rarely seen)